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ULCA President gets volume of new edition in English

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10 CENTS

Help Wanted

IN THE NURSING HOME where I had been visiting patients I struck up a conversation with one of the practical nurses. She told me that when her only son had been drafted and sent overseas, she had become very despondent. The doctors whom she consulted told her, "Commit yourself to the state mental hospital and they'll help you."

FINALLY SHE GAVE IN to their advice. On her way to the hospital she passed the nursing home and saw a sign outside, "Help wanted." She went in and applied for the job. The first few months were very difficult. It was not easy to attend to the needs of the aged and helpless people. Her own problems added to the difficulty.

Concentrating on the needs of others soon helped her to lose her own sense of depression. She found that there was happiness in living for others. Finally a young man who was critically ill showed her how fortunate she was to have a son in good health who could serve his country, even if distance separated them.

MAYBE MANY PEOPLE are unhappy or even mentally ill just because they have never been able to see the "Help wanted" signs. There are so many places to serve at home, in the church, or in the community.

—EUGENE H. ROTH

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. Dr. Franklin Clark Fry receives from Dr. H. Torrey Walker, Publication Board executive, first copy of new 55-volume edition of works of Martin Luther in English. Publication is joint venture of Muhlenberg Press (ULCA) and Concordia Publishing House (Missouri Synod).

THE CHURCH IN THE NEWS

Asia for Asians

Only Asian personnel should be used in new Christian mission work on that continent, the Federation of Evangelical Lutheran Churches in India suggested in a resolution forwarded to the Lutheran World Federation. The request reflected the increasing nationalism in Asiatic countries which places difficulties in the way of white missionaries from foreign lands.

"In view of the rapidly changing situation in Asia, the dominant principle in manning new Christian enterprise in Asia should be the employment of Asian personnel only, so far as possible, even though they are financed from the West," the resolution adopted at a recent meeting in Madras said. The FELC in India represents seven Lutheran bodies with a membership of 560,000.

Outbursts by some Hindu extremists against Roman Catholic missions in the Indian state of Bihar were reported at a bishops' conference in Allahabad last month. The conference urged the Indian government to see that law and order were preserved and Christians protected against attack.

Paganism is African threat

Christians should not underrate the vitality of old and new forms of paganism in Africa, Dr. Fridtjov Birkeli, director of the Lutheran World Federation's Department of World Missions, warned delegates at the All-Africa Lutheran Conference in Marangu, Tanganyika, last month. Christian efforts to halt the expansion of Islam by a chain of missions had failed, he said, and resurgent primitive cults and heathen movements in many parts of the continent were linked with "burning political problems."

Many Africans, Dr. Birkeli told the 150 delegates who represented one million Lutherans in nine countries, believe that political freedom can be gained only if Christianity is driven out of Africa. Reliance of many missions on state authority is therefore a "dangerous handicap" to the growth of Christianity.

Although missions played a "large and vitally important" part in the development of Tanganyika, Governor Sir Edward Twining told the conference, provision of government medical services will make much of their present work unnecessary. He warned that locally run churches will need careful guidance "lest in the exuberance of youth they should develop ways which do not serve the best interests of the community."

Purpose of the conference was to help develop native leadership for the Lutheran churches in Africa. An all-Asia conference will be held in India in January.

Witnesses win Canadian case

Jehovah's Witnesses as well as all other religious groups in Canada have absolute freedom of worship, assembly and conscience, the Supreme Court of Canada unanimously ruled last week. The court's decision upheld a damage action brought by a member of the sect against three Quebec policemen who broke up a religious meeting in his home. It awarded Esymier Chaput $2,000 and called the police action unlawful, illegal and criminal.

Canada has no official state religion, the court said, and no religious group may impose its will on a minority. Police officers have no right to interfere with

eligious gatherings except to prevent an nfraction of the law.

Justice Robert Taschereau, a Roman Catholic, wrote in the court's opinion, It would be distressing to think that a majority might impose its religious iews upon a minority and it would also e a shocking error to believe that one erves his country or his religion by deny-ng in one province to a minority the ame rights which one claims for oneself n another province." The police of-cers' defense had claimed that they were nly obeying the orders of their superiors nd had therefore acted in "good faith."

ope saw vision

At the critical point in his near-fatal lness a year ago, Pope Pius XII saw a ision of Jesus and heard the Lord speak, ccording to a report published last nonth in the Italian picture magazine *)ggi* and later confirmed by the Vatican.

The report said that while the 79-year-ld Pontiff lay stricken with gastritis and ernia, he heard a voice saying in Latin, The Master is here and calls you." On pening his eyes, the Pope saw the figure f Jesus at his bedside, come to comfort im.

Later last week the same Vatican ources modified the identification of the peaker to "a heavenly voice" and de-ried the "Skepticism, irreverent irony nd sensationalism" with which their irst announcement had been greeted.

The vision was the second attributed o the Pope. In 1950 he was reported to ave seen the sun rotate in the heavens n three successive days, Oct. 30, 31 and Nov. 1. Nov. 1 was the day on which he proclaimed the new dogma of the assump-ion of the Virgin Mary into heaven.

Parochial schools' rights asserted

Private and parochial schools have a full right" to be considered an integral

MARINES PUSH BIBLE READING

Worldwide Bible reading poster for 1955 is examined by Chaplain Howard M. Day; Lt. Bob Mathias, two-time Olympic decathlon champion; and Dr. J. Z. Nettinga, American Bible Society secretary. Movement started in 1943 as result of letter from a marine in the South Pacific.

part of the American educational system, the Roman Catholic bishops of the United States declared in a statement issued at their annual meeting in Washington last week. While the prelates did not directly ask for government financial aid for parochial schools, they declared that such institutions should not receive "unfair and discriminatory treatment which would, in effect, write them off as less wholly dedicated to the public welfare than the state-supported schools." Pointing out that parochial schools serve nearly 5 million students, the prelates said, "The students of these schools have the right to benefit from those measures, grants and aids which are manifestly designed for the health, safety and welfare of American youth, irrespective of the school attended."

The hierarchy's definition of "health, safety and welfare" is very elastic, promptly replied Glenn L. Archer, executive secretary of Protestants and Other

Americans United for Separation of Church and State. Roman Catholic authorities have claimed the right to receive public funds for erection of school buildings, purchase of textbooks, and similar benefits, he said. "What the bishops are really asserting is not the 'right' of their schools to exist, but their alleged 'right' to exist at government expense," Mr. Archer contended.

Movies are worse

A rising tide of moral laxity in motion pictures was noted in a report made to the Roman Catholic bishops' meeting. According to Bishop William A. Scully of Albany, N. Y., the Legion of Decency this year listed the largest percentage of objectionable films in its history. Approximately one-third of Hollywood's product was classified as morally offensive or condemned.

Noting a "moral apathy which has arisen with many people in their selection of film entertainment," the bishops approved a nationwide effort to arouse Roman Catholics to a vigorous protest over the increasing number of offensive films and the lack of responsibility shown by producers and exhibitors for the "moral and social character of the entertainment shown in the nation's theaters."

Christmas comes too early

The Christmas season starts so early that it threatens to "destroy the Thanksgiving holiday," members of the Buffalo, Wyoming, Ministerial Association declared. "People are tired of Christmas before the day actually arrives," the clergymen said. "The true spirit of Christmas is lost because of the extended time." They asked Buffalo and Johnson County authorities to "do something about it now."

In hundreds of communities, groups were doing something about it by making

READY FOR SEAMEN'S CHRISTMAS

Mrs. Rebekah Shipler, head of women's council of Seamen's Church Institute in New York, helps pack some of the 7,000 boxes the agency will distribute to merchant seamen at Christmas this year

plans to emphasize the religious aspect of the Christmas festival. Nativity dis plays and pageants were being planne in many cities and towns. On hundred of billboards, "Put Christ Back Int Christmas" posters will appear. A Ro man Catholic women's organization i Milwaukee announced that it had pre pared a half-million tags to be tied t Christmas trees, bearing a message tha each tree represents the tree of life i Paradise or the cross on which Chris died. In Miami an organization incor porated as "Christ-like Christmas Parties started a campaign against use of alco holic beverages at office and plant Christ mas parties and other holiday celebra tions.

rgentine turmoil continues

Three Roman Catholic priests were rrested and later released in Argentina st month as flare-ups between church nd government persisted. Accused of istributing pamphlets derogatory to the ew provisional government of General edro Aramburu, who succeeded Gen- al Eduardo Lonardi Nov. 13, the riests were seized at a retreat house in uenos Aires. They were later freed at resident Aramburu's order after of- ials of the archdiocese of Buenos Aires eclared that the Roman Catholic Church ad no connection with demonstrations gainst the new government.

One of the trio, the Rev. Julio Men- elli, said that "enlightening the work- g classes upon current events" was part f his duty. Trade unions, once the rongest supporters of the Peron regime, ad attempted a strike against the Aram- uru government.

Dictator Juan Peron had been forced ut of office in September after a wide ft had developed between the Argentine overnment and the Roman Catholic hurch. During his brief regime, General onardi had repealed all Peronist anti- hurch measures except two—a proposed ational referendum on ending the status f the Roman Catholic Church as the of- cial religion of Argentina and the pro- ibition of Roman Catholic religious in- truction in public schools. Church au- norities held that these measures con- tituted part of the "persecution" of the hurch and felt that the Lonardi govern- nent should have acted more quickly in iping them off the books. President ramburu's position in regard to the hurch has not been made clear.

eligious instruction to be debated

"Free and unlimited" public debate on he question of restoring Roman Cath- olic religious instruction in Argentina's public schools was asked by the Buenos Aires newspaper, *La Razon*. Recalling that the Peron administration had arbitrarily introduced such instruction "without the country having been consulted on so momentous a change in the educational system," *La Razon* pointed out that Peron had just as suddenly halted it.

Parents' committees were formed to oppose reintroduction of religious teaching in the public schools, it was reported from several areas. The River Plate Confederation of Evangelical Churches addressed a statement to the government opposing resumption of Roman Catholic teaching in schools. The Roman Catholic Church should also not receive state financial aid but should support itself like other religious groups, the Confederation suggested. In late October the Lonardi government had appropriated about $555,000 for reconstruction of Roman Catholic churches damaged in riots last June. The government still subsidizes parochial schools by about $6 million annually and pays the salaries of about 1,000 members of the clergy.

Not much freedom for Protestants

Secularism rather than Roman Catholicism is the religion of South America, Methodist Bishop Gerald H. Kennedy of Los Angeles reported after a lengthy visit to the southern continent. In Buenos Aires, only about 13 per cent of the people are practicing Roman Catholics, according to a recent survey, the bishop declared.

"A Brazilian survey, in which both Catholic and Protestant organizations took part, showed that of a population of 55 million, only 10 per cent considered themselves Catholic, less than 2 per cent Protestant, and the others claimed adherence to no religion," said the bishop.

Though South America "offers the world's greatest opportunity" Protestant mission work is conducted under serious handicaps, Bishop Kennedy found. Brazil and Chile were probably the "freest" of Latin American countries for Protestant missions, he said, while "Peru is the worst." In Peru "no Protestant street meetings were allowed, no advertising, no sign on the church announcing services, or anything like that."

Graham calls laymen best evangelists

Most effective evangelism work is that done by lay people who act as missionaries "in any and every circumstance of their lives," Dr. Billy Graham told an audience of London clergymen that included six Anglican bishops. Mass evangelism is one of the least effective means of Gospel preaching, said the American evangelist whose meetings in many parts of the world have drawn thousands of hearers. Conversions achieved at mass meetings are sometimes emotional reactions and therefore of short duration, he explained.

Dr. Graham warned the preachers to be careful not to preface their sermons with "ifs and buts" but rather to proclaim the simple truths of the New Testament.

School religion draws fire

Strict interpretation of the "separation of church and state" idea had expelled even mention of the name of God from many U.S. schools, educators recently discovered. Some held that juvenile problems resulted from this "spiritual vacuum." Last summer the Board of Superintendents of the nation's largest school system, in New York City, advocated "teaching moral and spiritual values" to "reinforce the program of the home and church in strengthening belief in God." The same emphasis was echoed by the National Conference on Religion and Public Education at St. Louis last month and by other groups.

Teaching of moral and spiritual values would be welcomed by parents and teachers and would "do much to provide an atmosphere and environment friendly and favorable to religion without in any way indoctrinating pupils" in sectarian tenets, said Monsignor John J. Voight, educational secretary of New York's Roman Catholic Archdiocese. Spokesmen for the city's Protestant Council also hailed the proposal.

Opposition came from Jewish groups. The Synagogue Council, New York Board of Rabbis and American Jewish Congress aimed criticism at it. It would "undermine religious liberties" and "introduce divisive religious controversy into the classrooms," the groups said. "Teachers who are not specifically committed to the Jewish religion would not be qualified to strengthen Jewish children in the faith of their parents." Many of New York's million public school children are Jewish.

Relief agencies seek surplus grain

In storage bins, elevators, holds of Liberty ships and in almost any other suitable space available, the U.S. government stores more than 900 million bushels of wheat as well as other cereal grains. This surplus, representing almost a year's production, has been acquired under price support programs.

Last week leaders of several religious overseas relief agencies met with Agriculture Secretary Ezra Taft Benson, himself a prominent churchman, to ask release of some of these grains for use in programs of free food distribution to hungry people abroad (*see cut*). Until now the agencies have been able to obtain from surplus government stocks only dairy products and cottonseed oil. Cut

CHURCH RELIEF LEADERS MEET WITH SECRETARY OF AGRICULTURE

The Rev. R. Norris Wilson of Church World Service, Lewis B. Hoskins of American Friends Service Committee, Secretary Ezra Taft Benson and the Rev. Edward E. Swanstrom of Catholic Relief Services confer in Washington on distribution of surplus American grain in free food programs.

government buying may make these navailable next year, agency leaders ointed out.

Mr. Benson promised to give their re- uest a "real good hard look."

NLC plans TV arm

A Department of Radio and Television ill be established Jan. 1 by the National utheran Council, it was announced last eek. Five of the eight NLC member odies will participate in its program. The nited Lutheran Church has its own De- artment of Press, Radio and Television nd will therefore participate only in an dvisory capacity.

The NLC department will not produce adio or TV programs, but will engage n research and will assist local pastors n making use of broadcasting facilities.

The new department will be part of the Division of Public Relations of the NLC. Dr. Harold C. Hammond of Schenectady, N. Y., public relations advisor and former professor at Wagner College, was recently named executive secretary of the division. The position has been vacant since Dr. Joseph Simonson resigned in 1953 to become U.S. Ambassador to Ethiopia.

And so forth

National crime rate in the U.S. turned downward during the first six months of this year for the first time since 1948, J. Edgar Hoover reported in Washington, but still costs the nation $14 for every dollar given to churches. A large amount of juvenile crime might be "quickly remedied" if parents were held legally and financially responsible for criminal acts of their children, he said.

WASHINGTON

By ROBERT VAN DEUSEN

CHAPLAINCY CHALLENGED

MILITARY chaplains should be dropped from the U.S. payroll immediately, according to Frank Hughes, a professed atheist from Minneapolis. He claims that the principle of separation of church and state is violated by having ordained ministers employed by the government to perform religious functions.

His complaint achieved legal status by his filing civil action against Mrs. Ivy Baker Priest, treasurer of the United States, in an effort to stop the payment of chaplains' salaries. Hughes charged that as a taxpayer he is forced against his will to pay for the teaching of religious doctrines which he abhors, and is thus denied the freedom of religion guaranteed by the First Amendment.

Absolute separation?

HUGHES' COMPLAINT may not be taken too seriously, but it does point up the fact that we do not have absolute separation of church and state. A chaplain is at one and the same time subject to two loyalties: to the church which ordained him and to the armed service in which he is a commissioned officer.

The real point at issue is whether absolute separation of church and state is required by the First Amendment. Hughes quoted from the Supreme Court decision in the McCollum released-time case: "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt . . ."

Hughes failed to take note of the later Supreme Court decision in the Zorach case, which in many respects reversed the philosophy expressed in the McCollum decision. The majority Zorach opinion said in part: "The First Amendment reflects the philosophy that church and state should be separated. And so far as interference with the 'free exercise' of religion and an 'establishment' of religion are concerned, the separation must be complete and unequivocal . . .

"The First Amendment, however, does not say that in every and all respects there shall be a separation of church and state. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other."

MANY STUDENTS of the problem feel that absolute separation of church and state is neither possible nor desirable. Chaplaincy in the military services and in government institutions is a good example. If the spiritual needs of those in the armed forces, in government hospitals, etc., may be met by the *voluntary co-operation* of the churches with government agencies, without forfeiting independence of action or equal status of all religious groups, such co-ordination of effort is in keeping with the highest Christian and American ideals.

The freedom and autonomy of the churches must be preserved. But we must be careful lest those who reject the claims of religion force upon our culture a sterile neutrality which will result in a spiritual vacuum. If that were to happen, the American experiment of separation of church and state would have proved a failure.

FORECAST FOR 1999

IT'S A FAVORITE PASTIME in Ottawa in se boom days to prophesy what the ure holds for Canada. The latest pre- tion comes from the head of a big in- strial concern and a former "dollar-a- ar" man for the government during e past war.

This man sees present-day Canada as n adolescent boy; too tall for his weight; s hands and feet outsize; blushing easily, th feelings even more easily hurt."

The boy, well-fed, properly educated d carefully trained by his parents, de- lops into a well-built man, with ideas, itiative, and confidence.

And the nation, he forecast, given wise idance by its leaders, similarly will nature into a well-rounded Canada with l the skill and knowledge and facilities hich distinguish a great power from a nall one." Given this purposeful lead- rship, he expects the country will be- me adult in the next forty years or so.

It was no accident, he believed, "that e have no flag of our own, and don't ally know what our national anthem is."

AS A FIRST STEP in fulfilling its future le, Canada must give up its position f being simply a supplier of raw mate- als. The country is being developed, e complained, not so much to suit the eeds and fill the future requirements of anadians, but for the comfort and con- enience of Americans as a source of raw aterials for supplying United States dustries.

Using his knowledge as a businessman nd a federal adviser, this expert saw: Some startling changes . . . a population creased three times, to 50 million, a reat many of whom would be over 60 . . a gross national product 15 to 20 mes its present $26 billion . . . and fed- eral government eight or nine times the present $5 billion."

(That would mean that by the turn of the century the value of Canadian production would have soared to $500 billion, with federal tax collection taking $40 billion a year.)

". . . The average annual earning of workers in greatly expanded Canadian manufacturing industries up somewhere over $6,000, enabling the worker to buy two-and-a-half times as much as he does now . . ."

THIS PROPHET has been studying the "calculations of reasonably honest calculators," and from the statistical evidence concluded that "if things keep up as they are going now," there will be 40 million automobile registrations in the Dominion at the century's turn. That would mean that every Canadian family would be a two-car-or-better family. Or, worked out to the decimal point, there would be one car for every 1.1 persons.

"These cars," he reported, "propelled by engines of something over a thousand horsepower, will hurtle over superhighways, zipping workers (on a four-day week), to recreational playgrounds."

As an incidental forecast, this seer indicated that on the basis of present statistics, Canadians in 1999 will be drinking an annual 600 pints of beer apiece.

Canadians generally are much more concerned about 1956 than 1999. Is this boom going to last? Is American capital leading Canadian industry around? Why has immigration dropped to the lowest figure in several years? What is the solution to the great wheat surplus?

Answer these questions now, and the future can take care of itself.

—NORMAN BERNER

DOORBELLS ARE RINGING

"Good evening. We're from the Lutheran Church of the Good Shepherd, on Sheridan Drive. May we speak with you for a few minutes about our church?"

The doors of forty or fifty homes open each month in rapidly growing Tonawanda township, a suburb of Buffalo, and the man or woman of each house hears these words. It means that the congregation's "Life and Growth Committee" is hard at work.

In most cases, the people who open the doors have had at least a letter from the church in advance of the call. Individually typed letters of welcome are sent to all visitors at worship services who indicate their presence by signing the guest register, or who have been personally welcomed by an usher or other member of the congregation. Letters of welcome to the community and an invitation to worship are sent to newcomers to the community whose names are supplied to the church by the Welcome Wagon service.

On the first Monday evening of each month the twenty members of the Life and Growth Committee meet to report on the previous month's calls, receive assignments for the coming month, and participate in a period of instruction. The twenty members are grouped in ten teams, each including a man and a woman. When it is necessary for the committee to expand, one of the existing teams is divided, and a new committee member teamed with an experienced member.

Life and Growth Committee members visi

40 or 50 homes a month. They've enlisted

91 new members of church so far in 1955

At the monthly meeting, the co-chairmen assign each team five calls to make at their convenience before the next monthly meeting. Prospect leads are secured from the church's guest register, Welcome Wagon information, religious affiliation surveys, non-member parents of children enrolled in the Sunday school, non-member contributors to the church, suggestions given by members (one of the best sources of information). As the assignments are given at each meeting, the names of the prospects to be visited are listed on a record sheet by the secretary of the committee.

By EDWARD UTHE

Pastor, Good Shepherd Church, Tonawanda, N.Y.

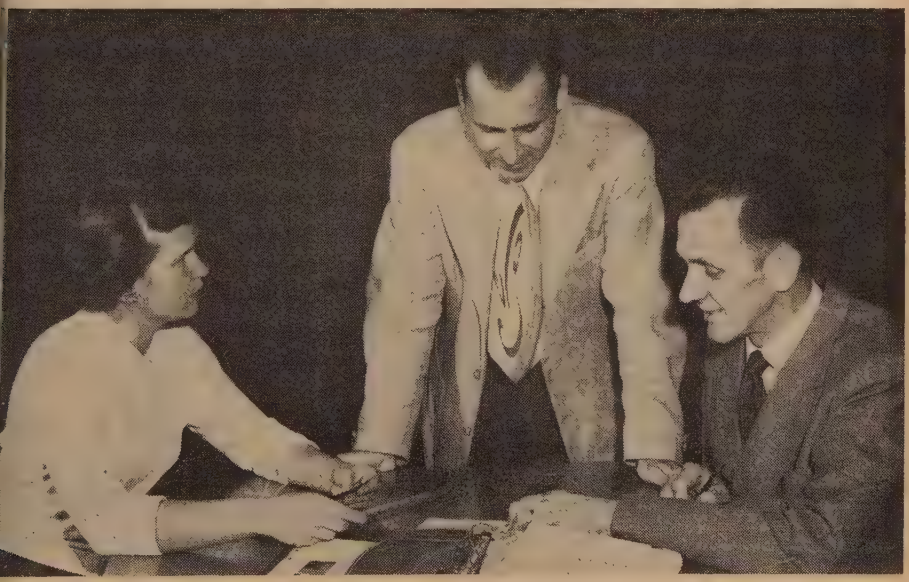
N TONAWANDA TOWNSHIP

Reports of the previous month's calls e made to the pastor. The secretary tes the result of each call on the record eet, which contains information about e team making the call, the date the call s assigned, and the date it was reported. The visiting teams are instructed to port the result of each call in one of ree groupings. (1) Calls on prospects no gave a definite indication that they ve decided to become members of the urch, or those who have specific prob- ms or questions. (2) Calls on prospects no have not yet visited Good Shepherd, who have not yet decided whether they ould like to become members. (3) alls on prospects who are active mem- rs of other congregations, or who have interest in the church. The first group referred to the pastor for follow-up. he second group is placed in the "re- pen" file, to receive another call by a Life and Growth team after a few months. The third group is placed in the "closed" file.

THE VISITING TEAMS are instructed to serve all people whom they visit as well as those of their congregation. When they call on people who are already active members of some congregation, they encourage them to remain active there. When they call on a "hard-shell" Baptist or a dyed-in-the-wool Presbyterian, they supply information concerning the nearest church of that denomination.

In connection with the calls, literature published by the Lutheran Commission on Evangelism is used. G. Elson Ruff's "What Is a Lutheran?" (*Look* magazine article, available in reprint form) proves useful in calls on non-Lutherans.

The prospects who indicate a definite desire to become members of the Good



FAITH AND GROWTH COMMITTEE CHAIRMEN WITH PASTOR UTHE (CENTER)

Shepherd family are invited to a six-week "Class for New Members," meeting on Sunday afternoons. Non-Lutherans are required to attend the classes. Lutherans are requested to attend.

In addition to the instruction, the classes provide an opportunity for the new members to become acquainted with one another and with the pastor, and for the pastor to become better acquainted with them. The final session is conducted by lay members of the congregation. Mr. Orest Clark, the vice president of the church council, describes the history of the congregation and its organization. Representatives from the Sunday school, Brotherhood, and Shepherdess Guild (women's group) speak briefly concerning activities of their organizations. Pledge cards and church envelopes are given to the new members.

So NEW MEMBERS may be assimilated into the life of the congregation, their names and addresses are given to various organizations of the congregation, with instructions to give special invitations to the new members to attend t meetings. The hospitality chairman a ranges with members of the congregati to invite new families to their homes f supper, a picnic, or a social evening. Se eral of the "hosts and hostesses" ha taken their responsibility as sponsors s riously enough to look for their "guest in church each Sunday, and to give the special invitations to attend church affai and meetings of organizations.

WHAT ABOUT the results? In the fir ten months of 1955 ninety-one new men bers were received, increasing the co firmed membership by nearly 30 per cen All of these were adults. Sixty-six chi dren accompanied their parents.

Of the adults, twenty-one had bee unchurched and four had been Roma Catholics. Fifty-five were Lutheran thirty-six had not been. Already som of the new members are serving on com mittees of the Brotherhood and Shep herdess Guild, teaching Sunday schoo and making calls on others by serving o the Life and Growth Committee.

Too Late to Pray

The time for prayer is before you turn on the ignition switch

By ESTHER FRESHMAN

ROBERTA WAS ENTHUSIASTIC about the "nearly new" car her husband had bought.

"In a way, it has more than a brand-new car could have. The Joneses didn drive it much, you know—just enoug to break it in, Jack says. But they'v

ded something that a new car doesn't ve."

"You mean seatcovers—or—"

Roberta laughed. "No—much more ecial. And I feel so safe using it."

"Oh! It has safety belts?"

Roberta shook her head. "No—not actly safety belts. It's—the car is full prayers."

"Full of prayers?"

"Yes. When Mrs. Jones gave me the ys, she told me about it. She says the r is like a chapel, because it has had many prayers said in it."

"Hmmmm—interesting. Do you mind plaining?"

"WELL, THIS is the way Mrs. Jones told e about it. A wonderful start for a ip, she says, or even just for a short rand, can begin in the garage before e car is backed out on the driveway. Irs. Jones says she allows herself a few oments extra time for prayer.

"She asks God's blessing on the car, on er, and on her particular mission. She ses tenseness, sense of hurry, and it ems to her that the car and she do verything in half the time.

"You know how the traffic has in-reased everywhere? Well, the annoy-nces (always caused by others, of ourse) increase along with it. Mrs. Jones old me that she blesses these people who ut in' or who won't give her the right f way—or who try to beat the lights. he said they certainly need a blessing. 've been trying it. I'll have to admit that t first my blessing (I say it aloud to the ar and me) sounded sort of *un*blessed.

"But after a while I found I could say t with sincerity—actually with a loving eart. Not nearly so many annoyances eem to be on the highways I travel now. A lot of people actually seem to go out f their way to be courteous.

IT WAS MY TURN to smile. Roberta paid no attention. She continued with the explanation of her newly discovered safety plan.

"Now," she said, "when I find myself in a traffic jam, instead of getting irritated or frightened, I get calm and I bless the situation, and ask God to help me with my driving and to keep me and others safe. This is the most important part of all! At first I just blessed my own driving, my own car, and didn't concern myself with the other person, only in so far as his safety related to mine.

"Then I found that I must pray for all the cars around me and their drivers. My prayers have become large enough to include everyone on the highway. Just as we are warned to watch the other fellow's driving—to be ready for his mistakes—so it is important to watch his safety, and I try to make my prayers reach all the way around."

MY FRIEND'S SAFETY PLAN seemed impressive to me, and I told her so. "It certainly seems to me that Jack did buy a wonderful car, Roberta! This is a splendid idea—one that I am sure would help my own driving."

"It's a big help!" Roberta assured me. "You know I belong to the school car pool. Lately, I've felt much less strained driving the children—our own, and all the others from the block assigned to me. As they are piling in and unscrambling themselves, I say: 'Dear God, bless this important cargo. Help me to drive wisely and carefully, and please help every car on the road to do the same. Amen.'"

I surely agree with Mrs. Jones that of all the places we need God, it is on the highways—and in our hearts—when we are so responsible for our own safety and that of others.

What can the church say to divorced people? A Commission of the United Lutheran Church is writing a statement for guidance in dealing with cases of marriage failure. The following is condensed from the first part of the commission's statement

What Comes After Divorce?

THE CHRISTIAN IS UNDER only one command which is that of love, the kind of love with which he is loved of God. This is the only absolute to which all else must yield. When the order of creation has already been violated, love can alone prescribe the course of action.

In a marriage failure, as in all human relations, sin is always present and no one is ever wholly innocent. Each person stands in need of repentance and forgiveness.

Undoubtedly, infidelity and malicious desertion do actually break the marriage in the most obvious way. But even these actions, in themselves, do not justify divorce. Moreover, there are less obvious ways of severing the marriage bond, having the effect of reducing the proper I-Thou relation to an intolerable I-It relation.

What to do when the marriage bond has been broken, love will have to decide. The nature of the marriage bond and love would both demand exploration of every alternative in an effort to preserve the union. Nevertheless, it may be in any given instance the clear demand of love that a marriage should be dissolved, out of Christian love for all concerned. Such a course, however, could not be entered upon except in penitence.

This view would allow the remarriage of divorced persons on the basis of genuine sorrow and repentance. Love demands that we deal with the concrete human situation in such a way as to further the best interests of the people involved and at the same time maintain the church's witness to the Christian view of marriage.

The Christian Church will endeavor at all times to uphold the sanctity of marriage, and lead people to face God in

claim upon them. Where family disintegration and divorce are threatened, the church should try to bring about reintance, forgiveness, and reconciliation. Where it proves unwise in the light of hristian love to maintain the marriage impossible to reconstruct it, the church ould endeavor to minister to those conrned, seeking in a pastoral way to lead em to repentance and reconciliation ith God.

IT IS CLEAR that any breaking of the arriage relationship except by death inolves sin. The second marriage of a ivorced person will not fully conform to od's order, and yet it may result in a ew one-flesh relationship that will be a ue witness to God's purpose in marriage.

On the other hand there is a tendency r divorced people to repeat their marage failures. Personality traits and ethal attitudes which destroyed one marage may destroy the second unless hanges take place. Each case in which a ivorced person seeks marriage should be reated with the utmost conscientiousness.

Here certainly all the regular procedures of marriage instruction and counseling should be followed. The pastor hould satisfy himself on the following questions before performing the second narriage of a divorced person. Has the erson fulfilled all his obligations to those nvolved in his broken family? Does the erson recognize his part in the breakup f his first marriage?

Has the person endeavored to correct he factors he contributed to his divorce? Is the person repentant for his share in hat breakup? Has the person forgiven his partner in his first marriage? Does the person understand the Christian view of marriage, and is he prepared to undertake its full responsibilities in dependence upon God?

THERE IS MUCH CRITICISM of existing divorce laws and court procedures. Rather than trying to have each party realize his share in the marriage failure, the litigation must prove one party innocent and the other guilty. If both are guilty, the law must leave them tied to each other. The whole procedure of the divorce court tends to increase the anxiety and emotional shock of the parties involved, working great harm to children.

It is proposed by responsible groups such as the American Bar Association that procedures now followed in children's courts be adapted for use in cases of family disintegration. The concept of guilt as grounds for divorce would be discarded. The aim would be to reunite the family, to help the marriage partners to understand themselves and each other, to prepare them to make adjustments and to protect the interests of children.

DIFFICULTIES besetting families today are strong testimony to the need for more adequate preparation for marriage on the part of young people. There is need for study of the Christian conception of sex and marriage. Opportunities should be provided for young people, by themselves and with their parents, to discuss problems they face in family relations, dating, and choice of a life mate. Young people need opportunities for Christian fellowship including creative recreation (hobbies, music, drama) within the congregation, as well as worship and study programs. Special courses for those approaching marriage age, arranged and conducted by the pastor or other trained leaders, should be provided.

Pastors should arrange to counsel with each couple requesting marriage. In some cases the pastor may require participation in such a course before marriage. Of almost equal value to premarital counseling

is postmarital follow-up of the family through messages on wedding anniversaries, regular family life observances in the parish program, and continued pastoral contacts.

The marriage service provides a special opportunity to make clear the Christian view of marriage and to lead people to hold it in high honor, as befits its holy character and its establishment by God. In the wedding ceremony an atmosphere of worship should be maintained. Only such music and activities by those in attendance as are suitable to worship should be allowed.

INCREASE OF MARRIAGES between people of different religious faiths constitutes a special problem. Adjustments necessary in any marriage are made difficult if major differences in economic, educational, and cultural levels are in the background of the marriage partners. These differences also affect the acceptance of the marriage by in-laws and friends.

Of major concern here is the difference in attitude toward marriage of Roman Catholics and Lutherans. Roman Catholics stress celibacy as a higher way of life than marriage. In marriage they maintain that procreation is the chief justification of the sex relation. Enjoyment of the sex relation is always looked on with suspicion.

This stands in contrast to the evangelical view of marriage in which sexual pleasure is integral to the primary purpose establishing a one-flesh relation and is viewed as a gift from God. This accounts in part for the difference in attitude toward birth control, which may become of major significance in mixed marriages.

Roman Catholics insist that premarriage vows be signed by both parties in a mixed marriage, promising that all children be reared in the Roman Catholic faith. The Roman Catholic must try convert the non-Roman, and the latt must promise not to interfere in the r ligious practices of the former. Su promises violate a Protestant's conscienc for they involve denial of his respo sibility toward his children.

MUCH OF THE TRAGEDY of unfulfille or broken homes springs directly out the experiences children have with the own parents. Children who seldom fe the warmth of parental love are going t have difficulty attaining emotional m turity, and giving affection in marriag If the parents do not reveal in daily li and activities the significance of Christia faith, the home will fail in its task of evan gelism and leave untouched one founda tion for happiness in marriage.

Baptism provides a key opportunity t break into the cycle of family life. I baptism, God declares his acceptance an eternal love for the child. Parents ar charged to accept and fulfill the tasks o parental care and Christian nurture o the child because, having joined God i the creation of the child, they must als join him in leading that child to maturity

ONE FACTOR weakening the home is th increasing fragmentization of family lif in urban areas. Few activities draw th whole family together unless special plan are made by the family to assure its own unity in experience. School, business club and voluntary community activities and even the church tend to divide us into age and sex groupings.

The church can help to correct this situation by emphases in its own program so that families participate together in activities. Vacation Bible schools can be conducted in the evening for whole families. Church camps can be used for family camping.

Parents and youth groups can be led

o understand each other better through oint study and discussions of problems nd needs. The family can be instructed nd encouraged in a program of Christian study and worship. Also, a wider ange of family activities such as music, obbies, gardening, fun programs, and olitical activities can be encouraged.

The Commission on Marriage and Family Life offers the following statements for consideration prior to their ubmission for adoption to the 1956 convention of the United Lutheran Church:

1. MARRIAGE is that order of creation given by God in love which binds one man and one woman irrevocably in a lifelong union of intimate fellowship of body and life. Always man and wife must depend upon God's love and mercy for power to fulfill their marriage vows. This one-flesh relation, when properly based on fidelity and love, serves as a witness to God's grace.

2. GOD HAS established the sexual relation for the purpose of bringing man and wife into full unity so that they bless and serve each other. This oneness is the essential characteristic of marriage, and depends upon fidelity between the marriage partners. Marriage should only be consummated in love with the intention to maintain a permanent and responsible relation. Sex relations before marriage militate against true oneness, and adultery violates it.

3. THE SEXUAL RELATION is given as a means of procreation. In children, the one-flesh ideal becomes alive. Children bring great joy to marriage and reveal how God calls men to share his continuing creation. Married couples should seek to fulfill their responsibilities in marriage by conceiving and nurturing their children in the light of Christian faith.

4. GOD HAS GIVEN man the awesome power of sharing with him in the creation of a new life made in his image. This power should be exercised in the light of the wisdom he bestows. This implies the privilege and responsibility of married couples to plan their parenthood in accordance with their ability to provide for their children and carefully nurture them in fullness of Christian faith and life.

5. MARRIAGE, as ordered by God, is to be a life-long relation. There are in the Christian view no so-called scriptural grounds for divorce. Any breaking of the marriage bond involves suffering and sin. Forgiveness and reconciliation are incumbent upon all within marriage, and especially upon Christians.

6. WHERE MARRIAGE failure and divorce occur among Christian people, the church should recognize its involvement in the failure and seek to lead all concerned to repentance and forgiveness. If it proves impossible, or unwise in light of love and concern for the welfare of all involved, to reconstitute the marriage, then the church should continue, in so far as possible, to exercise a pastoral ministry to each person involved. Decisions as to remarriage should be based on issues such as the following:

DOES THE PERSON recognize his responsibility in the breakup of the first marriage? Is the person repentant for his share in that breakup? Has the person forgiven his partner in his first marriage? Has the person received adequate training in the Christian view of marriage and its responsibilities? Is the person evincing Christian faith by his witness in the church? Is he prepared to undertake the full responsibilities of remarriage in dependence on God?

I MAKE CHRISTMAS CARDS

It all began one Monday morning a week before Christmas when my washing machine went on strike

By BETTY LAWRENCE

I HAVEN'T BOUGHT a Christmas greeting card for years, and all because one December I battled a virus. For three weeks that insidious germ and I slugged it out. Then, one Monday morning I emerged, groggy, triumphant.

But not for long! One look at Christmas looming seven days ahead—a disordered house, not one gaily-wrapped Christmas present stashed away, not a single "from our house to your house" greeting in the mail—nearly floored me.

WELL, FIRST THINGS FIRST, and on this particular Monday morning it was the giant-size accumulated washing. I would think things out while I tackled that.

Operation Household had proved too much for the man in our house. The bathroom was towelless, the children alarmingly near-pantyless, bedclothes piled mountainous. But on this day, seven days before Christmas, I wasn't complaining. It was a wonderful feeling, back in my place at the household plow.

Anyway, I wasn't half so concerned about the washing as I was about the Christmas cards. Each mail was bringing us dozens of greetings. Already the doors to the dining and living room were completely outlined with bright "Merry Christmas-Happy New Year" scotch-taped into place. We had already begun to cover the doors—all those greetings from people looking for a return card!

In our family and friendship circle, no gifts are exchanged outside the immediate family group. We do, instead, spread the happy season around with Christmas messages.

All the while I filled the washer with hot water I pondered the next problem. The nearest town selling cards was twelve miles away. To complicate matters, ice, snow, and all the host of winter had cozily snuggled in with our rural living. A trip to town was not the answer.

I plugged in the electric current and the old machine did not respond. No sloosh-swish-sloosh of clothes getting clean. Old Faithful had broken down.

That did it! I went upstairs and instead of crying I began to laugh. So what! It was the time to be jolly.

And practical. I attacked the next problem. If all but the "must" cards were eliminated there would still be at least 50 cards to mail. Why not write a letter? I could not write 50 letters, but I could write one.

TO MY KNOWLEDGE there is nothing cheaper in the world of quick duplication than a hectograph outfit. Mine had cost $1.50 in a stationery store. Quite literally, anyone can operate a hectograph, since there are no levers, buttons, and what-not. The thing consists of a cookie-like metal sheet filled with gum substance.

I went to work. With a five-cent hectograph pencil I wrote my master copy on a sheet of white paper.

"Hi, there!" (That covered friends and relatives alike).

"It's Monday morning, seven days before Christmas, and what a Monday morning. I can't wash because the faithful old machine gave up the ghost not an hour ago. I can't go to town and buy cards to send you because I've been sick. The house is messed up (understatement) and there are no Christmas presents tucked away. Ask me next time we meet just how I got into, and out of, this awful snuddle.

"That's our gloomy indoors, but oh you should see the outdoors. Everything is crystal and milk-glass beautiful. I wish you could see our maple trees at night. The moon shadows make patterns on the snow. It's an all-white Christmas here in the country.

"Inside our house the doors are covered with your greetings. We're so glad we haven't expected to judge the prettiest. They tell the Christmas story so beautifully we refuse to discard them after reading—so we wear them. On the doors, of course.

"All of us send you our warmest and merriest wishes, and hope the memory of the Christ Child blesses each of you personally. Hope a regular snowstorm of love comes down on you this Christmastime. Including great big white flakes from all of us."

WE ALL, including small Chris who printed her name, signed that Christmas "form" letter.

All through that next year, at the clan get-togethers, we had to explain why such an unusual letter? Did the house get cleaned? Did the children get gifts? Did I buy a new washer? (No.) No one minded not receiving a conventional "bought" card.

We were so flattered, as a family, that we continue to make our own cards.

We no longer hectograph them, which at best, is only a makeshift reproduction. Instead we take the copy to be mimeographed. The cost, including colored paper which we buy by the ream, and envelopes, boxed 500, is still less than the amount we formerly allowed for cards.

On our next card we repeated an old legend. We took 8½ x 11 pale green paper, folded it twice to make a booklet, and inside was printed our own message.

"On Christmas Eve, an ancient legend says, an enchantment falls over the earth. No beast can bite, no hurt can harm, no fear can reach, no evil can befall you, because the spirit of a newborn Child, whose name is Love, possesses the earth. The way to Christmas lies through an ancient gate, patterned after a sheepfold and guarded by angels with stardust in their hair. It is child-high, child-wide, and there is a password: Peace on earth, to men of good will.

"May we pass through the gate this Christmastime, remembering the password. May you become as a little child again and enter into the Christmas kingdom of love and joy and service.

"We wish for you a Christmas filled with deep and lasting happiness. As you enter the New Year, may the joy of this Christmas light your path for all the year that follows."

Again, we all signed it.

THAT WAS four years ago, and so overwhelmed were we with the warm response to a really personal message that never again, or at least so far as inspiration holds out, will we send a commercial card.

Few people approve the commercialism that has come upon our Christmas season. A home-made greeting, expressing one's own family sentiments, is just another way to combat the deteriorating influence.

And each year it's been a rewarding experience.

QUICK TRIP TO BOLIVIA

Air is thin and hot water is scarce in the high Andes. Missionaries risk the rugged climate to bring Gospel to the superstitious

IF YOU WISH to get acquainted with a volcano, take a plane from Lima to La Paz on a clear day. First, you fly south over barren, brown mountains with only an occasional thin strip of green to mark the presence of a lonely water-course.

Over the white city of Arequipa—Peru's second largest—you turn left toward Bolivia. Almost at once *El Misti* rises before you, so close you can almost touch it. Sheathed smoothly in lava of various colors, the perfect cone is topped —on the shady side—with snow, like a dash of whipped cream. Out of the slumbering monster's narrow, irregular throat rises a steady plume of white vapor which quickly disappears in the blue air.

Across the Andes lies Lake Titicaca. In a few minutes the capital of Bolivia comes into view. Abruptly the flat surface of the high plateau is broken, as though the weight of the sprawling city

By STEWART W. HERMAN, Secretary, Division of Lutheran Co-operation in Latin America

had cracked the earth's thin crust. From the airport on the edge of the plateau you descend nearly 1,000 feet to reach the world's highest capital (12,500 feet).

IT IS NOT ONLY PLEASANT but necessary to breathe deeply of the thin air. Abnormally red-cheeked Bolivians with their enlarged lungs run easily up and down the steep cobble-stoned hills. But visitors move slowly. Altitude sickness overtakes some newcomers. At the very least, you are likely to sleep badly and wake in the early morning with a nagging ache at the back of the head.

La Paz is not an easy place to live. For one thing, houses are not heated, regardless of the constant chill. Hot baths, it is believed, cause pneumonia. The Indians obviously do not care to run this risk, and cold baths are no doubt regarded—quite rightly—with dismay.

But North Americans like a little warmth and a good bath. I stayed with the Rices—Lutheran missionaries—who have two portable electric heaters to take the chill off their rooms. The open fireplace has a flue at floor level and produces only smoke! When bath-time comes, several inches of cold water are let into the tub, then an electric coil is dropped into the water for 40-45 minutes.

Bolivia has certain advantages, of course. It could be called the land of the ten-cent taxi, which is just about the price of a ride to almost any point in the city. It hardly pays to own a car where import taxes are also far above sea level. Inflation, too, is altitudinous: 3,000 *Bolivianos* to one U.S. dollar! Beautiful bed covers—rarest and finest of wools—can be bought for $30 to $50. And meat is very cheap. So is human labor.

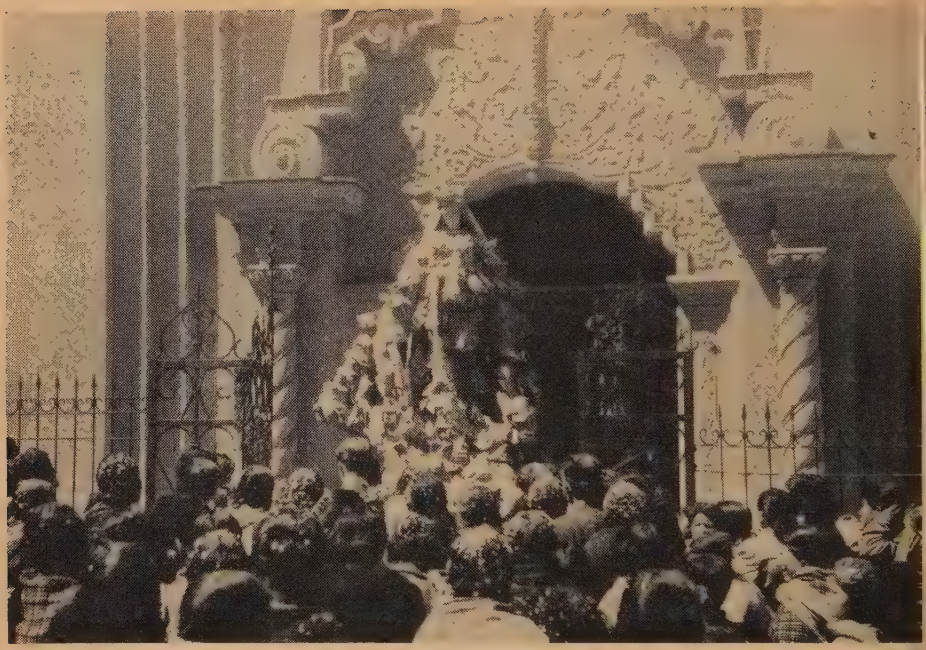
I WONDERED HOW MANY U.S. Lutherans would choose the life of a missionary under these circumstances. Pastor Edward Rice holds services in an ex-storeroom located slightly below street level at one of the busiest crossroads of the mountain capital. Here hundreds of silent Indians trot by with bulging shawls slung over their shoulders, or squat against the building line to rest for a while and chew coco leaves.

A youth center has been opened in some clubrooms recently rented above the mission bookstore. Here, on Saturday night, 30 or 40 boys and girls of college age gather together. In still another part of town 50 to 60 small children of the neighborhood assemble on Saturday afternoon in the Rice's garage to hear Bible stories and sing songs.

This is only a part of the activity of the World Mission Prayer League and its missionaries in Bolivia. The WMPL is a "faith mission," that is, without denominational support but depending on the free gifts of Lutheran individuals and congregations.

Each missionary usually has a group of friends or a parish behind him, but if his monthly income falls below $65 per adult in his family ($15 for children), the general funds of WMPL make it up to him. All mission projects are planned in field conferences, and funds are prayed for. One radio technician has been loaned to the excellent new station operated by Canadian Baptists.

The numerous missionaries—most of whom are laymen and laywomen—regard a large part of the wind-swept plateau as their special field. The women have no hesitation in penetrating to the remotest villages on muleback over narrow trails for the sake of the gospel. One village is so high (16,000 feet), so wet, and so cold that they can stay only a few months at a time. Yes, the Andean Indians inhabit the clouds, and the clouds are full of ignorance and poverty.



LOTTERY TICKETS ON VIRGIN MARY STATUE
Firecrackers in the street

WHAT A CONTRAST it was to be present at the confirmation service in the German congregation of La Paz! Eight boys, neatly dressed in dark suits, and eight girls brightly clothed in fine white dresses, spoke their vows before the big altar built up at one end of their school auditorium and received the blessing of the pastor who had come from Chile to instruct them. Three hundred people crowded the large room and a small choir led in singing chorales. There is at least one link between these Lutheran Germans and the Bolivians who are being reached by American missionaries. This is Pastor Rice. He can speak German and stands ready to serve the German community whenever his services are needed.

Not since the war has the German congregation been able to find a firm footing. At present it is no better established than the relatively young mission work, although there has been a German congregation here for many years.

One pastor came out and went home again. Another came and died within a year. For seven years Pastor Schuenemann of Chile has been called up to spend about a month each year in Bolivia —not only in the capital city, but other towns too—baptizing, confirming, visiting, and ministering to all who need him. Aside from the fact that long absences hurt his own big Chilean parish, it is far from meeting the needs in Bolivia.

THE BIG GERMAN Protestant colony—several thousand strong—should have a full-time pastor, but the church council has become discouraged. There are some members who think that a full-time pastor wouldn't have enough to do! Some do not care to assume the financial burden of a parish budget. It is easier and cheaper

to pay an occasional baptismal or wedding fee, as a part of the cost of celebrating these occasions with food and drink and music. Besides, the big German school must be maintained and new buildings paid for, even though two-thirds of the 1,400 pupils are non-German.

There is no lack of religious freedom in Bolivia at present. Pastor Rice promptly received his license for street-preaching and was told that if he ever had the slightest trouble he should report at once. There is a Baptist church on the broad Prado and a new Methodist church only a short distance away. Pastor Rice has found a fine site for a Lutheran church near a broad boulevard in a new section of the city and is praying for $5,000 more to buy it. More Evangelical churches are needed.

BOLIVIA IS STILL in the grip of superstition. Market stalls are full of the mummified carcasses of animals used in un-Christian rites. Christianity itself sometimes seems pagan.

One day we were startled by firecrackers exploding in the street behind us and rockets roaring into the air above. A small procession of Indian women was bringing an image of the Virgin Mary bedecked with streamers of lottery tickets into a nearby church. When they came from the church, which was gray with clouds of incense, they carried live coals carefully in little silver containers. There was something saddening about the way they so solemnly threw confetti—like holy water—over each other. It was the Feast of the Assumption of the Virgin.

BOLIVIAN women are probably the only Catholic women in the world who take off their hats when they go into a church. These brown or black derbies perched forward on their foreheads are the most remarkable feature of their Andean costume. Upside down as so much else seems to be—the currency, the climate and their Christianity—the matter of women taking off hats in church should not seem so strange after all.

"Christmas" Is 25 Years Old

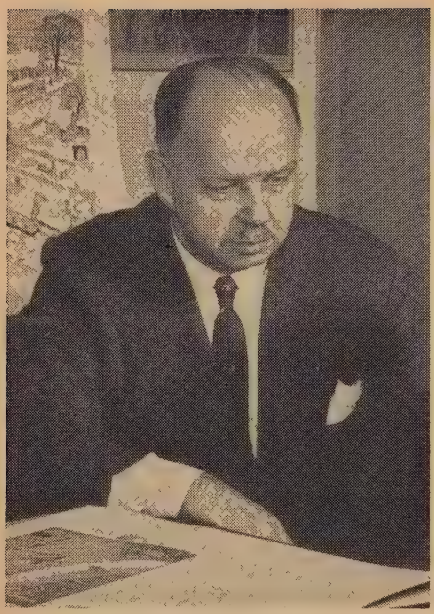
By ERIK MODEAN

Book stores stock up this month with book which emphasizes the real meaning of Christmas as expressed by artists, story-tellers, and poets

FLOWER-GARDENERS TALK about annuals and perennials. The annuals are plants that are done for in one season, and perennials come up every year.

Here's a trick question gardeners might have trouble with: "When is an annual a perennial?" The answer is, "When it's *The Christmas Annual.*" This beautiful book is in stores all over the country this month, for the 25th year. It's all new this year, of course, as it is every year. But in general appearance and purpose it is the same book that sold 5,000 copies in 1931, and 140,000 copies last year.

As *The Christmas Annual* celebrates its



RANDOLPH E. HAUGAN
Keeps his eye open for "Christmas"

25th birthday, it has become the foremost production of an American Lutheran publishing house in reaching the nonchurch retail market. Back of its success is the man who created it, Randolph E. Haugan. He has done it by making a "specialty" of Christmas. All through the year, while engaged in his work as manager of the Augsburg Publishing House in Minneapolis, he keeps open eyes for pictures, stories, poems, and articles for the coming *Christmas Annual.*

HAUGAN'S REVERENCE for Christmas goes back to his childhood on a Wisconsin farm. He's not sure when he first began to collect Christmas material. It wasn't long, however, before his files bulged. Happily, he didn't keep it to himself.

Instead, a quarter-century ago, he coupled his hobby with a borrowed idea and out of the union came *Christmas,* an American Annual of Christmas literature and art. Devoted solely to the observance of Christ's birthday throughout the world, it is designed "to put the real meaning back into Christmas."

Haugan borrowed his idea from annuals which are a tradition in Scandinavia and England but had never caught on in America. Then he worked it over into his own conception of what Christmas should mean and gave the Annual the dignity and religious significance he felt the others lacked.

FROM THE START, Haugan laid down several principles that have been followed through the years. Christ, he resolved, would be the central theme of the Annual. There would be no compromise with commercialism or secularism. Hence, no advertising, no scenes of revelry, no Santa Claus. And positively never, never any use of "Xmas." That abbreviation, to put it mildly, Haugan considers an abomination.

He also bears an intense antipathy toward the drab and the dull. In color printing by lithography, in typography, in selection of text and art, *Christmas* is in a class by itself. Over the years, the Annual has brought its readers a wealth of articles, stories, poems, music, and art, gathered from all corners of the globe to interpret Christmas as a holy day rather than a holiday.

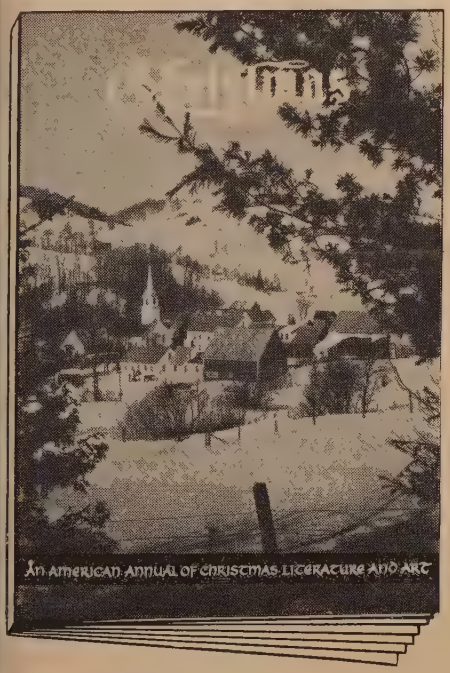
NO SOONER has one edition of the Annual gone to press than Haugan plunges into preparation for the next volume. His coworkers, in their travels, maintain a constant lookout for artists and writers, men and women who put their hearts as well as their heads into the work of their hands.

Haugan landed in the publishing house business in 1925 after graduation the previous year from St. Olaf College. His

only publishing experience had been editing the college yearbook, but someone on the board of publication wanted him. He thinks it was a member to whom, with the typical cocksureness of a college senior, he had criticized Augsburg's work. He took the job. Four years later he became general manager.

A BIG, BRISK MAN of quiet efficiency, Haugan has built Augsburg into a three-million-dollar-a-year enterprise that occupies an eminent place in the religious publishing field. To do so, he has used his own considerable gifts as an artist, typographer and administrator, enlisted a top-flight staff, and adopted the latest methods and techniques in printing and publishing.

And he still finds time to be active as a Lutheran layman and Christian citizen, serving on numerous boards and committees of the Evangelical Lutheran Church (which controls the Augsburg Publishing House), and his community. In addition, he and his wife have taught Sunday school for twenty-five years.



One of the best clues to the spirit that motivates Haugan as editor of *Christmas* is his foreword to a feature in this year's anniversary edition.

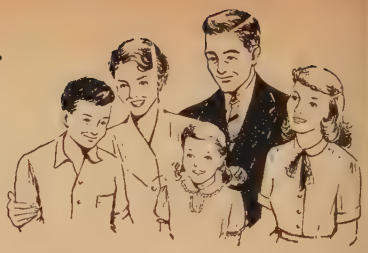
"This picture story," he said, "is for those to whom the modern holiday season seems to get more glamorous and clamorous each year, but who still experience that old nostalgia feeling for the Christmas-time of a more quiet bygone era."

MAYBE, IN A WORLD where Christmas has become synonymous with a grand spending and merry-making spree, that's old-fashioned. But the amazing acceptance of the Annual is solid proof that a lot of people prefer its stress on those simple spiritual truths from which spring the eternal joys and pleasures of mind and spirit.

Always the age-old, ever-new story of the Christ Child is the leading feature of the Annual. Those portions of Matthew and Luke containing the Magnificat of Mary, the accounts of the birth of Jesus, the visits of the shepherds and the wisemen to Bethlehem, the flight into Egypt, are recorded just as they are in the Bible, with the added enchantment of glowing pen-and-ink illustrations and artistry in the use and arrangement of type.

Why has *Christmas* succeeded so remarkably while countless other annuals have failed? Haugan has no doubt on that. The answer, he is certain, lies in the fact that it tells the wondrous story of the birth of Jesus Christ, Lord and Saviour . . . "and she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger . . ."

This, and nothing more, is the emphasis of *Christmas*—and people love it.



LOVE OR POPCORN?

"Is this where I go out?" hissed Susie as we rose for the general prayer.

Dan nodded and frowned and shook his head all at once. Our daughter, however, understood the sign language. She bowed her head with us for the prayer, then slipped out as swiftly and silently as a shadow. I doubt whether anyone but Pete saw her go. From his spot in the junior choir he doesn't miss much.

It was so nice to have Dan with me for the entire service. I think I appreciate his being free from the responsibility for ushering more than he does. In fact, from the way he keeps silent check on the men who are in charge, I believe he still feels responsible, even though he gave up that part of the work when he took on the extra work for the Sunday school.

The communion service was particularly helpful this morning. The Advent communion often is. It seems to call a halt to so much of our meaningless hustle and bustle and call us back to the real meaning of the celebration—the coming of God to the lives of men.

As I sat quietly in the pew, I thought with sadness and concern about the radio program I heard the other morning. The disc jockey was plugging some product we should all rush out and get for Christmas. It was supposed to help us get the real Christmas spirit.

"Not enough people have the real Christmas spirit any more," he said. "Why, I can remember my grandmother telling me how they would pop popcorn and make it into balls to hang on the tree. Maybe the world would be a better place if we would just take time to get the real Christmas spirit and pop our own popcorn."

Christ was born and lived, was crucified and rose from the dead, so we should pop popcorn? Not that there is anything wrong with popcorn, or molasses taffy, or red-nosed reindeer. But how silly can we get? And how can we get away from it unless we want to be puritans and hermits?

Thinking back over the week, I seemed to be drowning in a fluffy sea of popcorn. Lists of gifts, costumes for plays, decoration committees, addressing cards to people I see every day, fruit cake and cookies, wreaths for the school and for the Sunday school, checking the tree lights and window candles, favors for parties, and a thousand "musts" with little meaning except to add to the general festivity. Maybe some year I'll have the strength of mind to cut them out.

It was interesting to speculate on what I would do to keep Christmas if there were no outside pressure on me from the rest of the community. If I were free to celebrate Christ's birthday just the way I thought it ought to be celebrated, what would I do?

Well, I certainly would keep the creche for the children—both at home and in the church. And the gifts we are

making for the hospitals. Oh, yes. I'd keep gifts to the family. They represent the overflow of happiness we feel. And to the pastor. And the settlement house —and little by little I was putting back everything except the Christmas parties which really aren't Christmas parties at all but one more excuse for acting merrier than we feel.

As I heard the pastor repeat to one table of communicants after another the beautiful words, "The body of our Lord Jesus Christ and His precious blood strengthen and preserve you unto everlasting life," I knew that was the heart of the matter. With such a gift, we couldn't get too caught up in a maze of worldliness. I awaited my turn with a quiet mind.

When the service was over, I had that clear sense of newness that comes now and then. The other people looked different to me. They looked so kind, so pleasant, so thoroughly nice. Or was it just that I was nicer?

MRS. MCIVOR came up to me as I was talking to Kathy Matteo. "I wonder if you'd take some flowers to Mrs. Sym for us?"

"Why, surely. But she isn't sick, is she? I thought she was just staying home because she—"

"That's right. She was just a little bothered by all the people last Sunday, her husband says. To tell the truth," she lowered her voice, "I think that now that the congregation knows she's going to have a baby she's getting a little too much advice. That's one reason I wanted you to take the flowers instead of just sending them with her husband. I thought you could tell her not to mind too much. People mean well."

"I'm pleased that you thought I wouldn't upset her. But don't you think it would be silly for me to go and give her more advice?"

"There's advice and advice."

"O.K.! I'll try not to make mine the tragic kind. We're just about ready. Want me to come get the flowers?"

AS I TURNED toward the chancel with her, we passed Dan talking to a group of men. I started to tell him where I was going, but he patted my shoulder apologetically. "Be a little late, I'm afraid. You take the car. Sector project, you know."

"Sector project? I thought that was all over?"

"Not by a long shot!" boomed Fred Buch. "Still lots to do!"

"You know what I think?" asked his wife coming up at that moment. "I think that you men have discovered that 'sector project' is a magic formula you can use whenever you want to be late for dinner or leave without helping with the dishes or get out of going to Aunt Minnie's. You just hate to give it up."

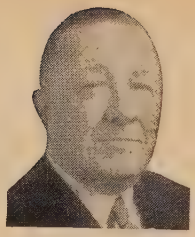
"No, Florrie, you know we wouldn't do that!" And the men laughed heartily.

AT THE OTHER END of the church aisle, Mrs. McIvor stood waiting for me at the chancel steps. She looked puzzled and I suppose she was wondering what we were all laughing about so soon after such a high moment of worship. At least, that's how I interpreted her expression since I felt myself that the hilarity was a little misplaced.

As I hurried to join her, my thoughts went back to the radio man and his popcorn. Was this sort of teasing and laughter more popcorn? Or was it more like what Pastor Ittel mentioned in his sermon when he told us about the ancient writer who said, "These Christians! How they love one another"?

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Domestic dictator

QUESTION: My husband's father remarried and retired to another state. We are just able to get by financially and, with growing children, we can save very little. Whenever anything is needed by the children or myself, Al complains. He controls the purse and I just get an allowance for household purposes.

Our problem is made worse in that Al's father and stepmother seem to feel free to visit us at any time and stay as long as they like. They use the telephone freely, and on several occasions have invited their friends to visit them here without saying a word to me in advance.

The strain of extra guests in a house the size of ours is getting to be too much. I do all my own housework. Al likes to have people visit us. I too like to have guests, but I would appreciate getting out to a play or a concert once in a while. I would not mind the penny-pinching if Al were a little more pleasant. He finds fault with my work and says I am selfish.

I don't want to be selfish. Am I asking too much in wanting him to take me out occasionally? Why is it that he is happy only when the house is full of guests and I am confined to the kitchen? Is there anything I can do to change this situation? Am I selfish in feeling about my in-laws as I do?

REPLY: A pleasant but candid conference—that is the first step in the settlement of most problems. This suggestion carries no "money-back" guarantee, but it is valuable enough to be repeated many times. If people would more generally use this procedure, without getting angry, they would more frequently solve their troubles.

Arbitrary withholding of necessary funds to operate the home, thwarting a wife's or homemaker's need for outside contacts and recreation, overburdening her with guests, and finding fault with her under such conditions—such actions are unfair and undemocratic, not to say unchristian. A wife is entitled to an equal "voice and vote" in making family decisions.

You will have to take the initiative in setting the stage for a pleasant discussion. Cease from any bitterness you may have expressed and turn on the sweetness. Make the occasion pleasant and inviting, and go as far as possible to keep the discussions in cheerful, hopeful tone. Offer a suggestion that both of you go to one or more special events, that you plan together for the best use of your money, and that before either invites guests you talk it over together.

If several efforts of this type yield too meager results, ask several men or women friends of Al to drop some hints to him, or to talk the whole matter over with him directly.

Keep all dealings on a very friendly level, and don't lose patience if progress is slow. If you should ultimately become convinced that nothing is being accomplished, you will have to decide whether to go along with the unpleasant situation, or to speak out boldly. If you must finally take the latter course, be sure first to consider the possible consequences, and enlist the backing and co-operation of a good number of friends.

BOOKS

Teacher's Guides for Adult Classes in 1956

The International Lesson Annual, 1956. Edited by Charles M. Laymon. Abingdon. 440 pages. $2.95.

This is the first of a new series of commentaries on the International Sunday School Lessons for adults. If subsequent editions maintain the high standards of this first, the volume promises to become a favorite in a field in which there is an abundance of material, not much of which is of commendable quality.

Lesson studies are broken into four primary units: the biblical text in both the King James and Revised Standard Versions, set in parallel columns; an exegetical study of the text by a competent scholar (different for each quarter); a section on life application of the biblical material, outlining the major thoughts and providing basic aims—usually provocative for discussion purposes, and well-done by Roy L. Smith; and a ready-made teaching outline that will appeal to those who want to prepare lessons with a minimum of effort.

The material is well-organized, the type is readable, and illustrations—though limited to pointing up the text—are well-done, with an abundance of usable maps. A list of suggested audio-visual aids is also provided.

An ecumenical flavor has been achieved by using writers from various denominational backgrounds. For the discerning teacher who is able to afford more than one commentary in his search for teaching helps, the book is a good buy.

Uniform Lesson Commentary—1956. Edited by William M. Horn. Muhlenberg Press. 328 pages. $2.75.

Those who have come to rely upon the *Uniform Lesson Commentary* in preparing young people and adult lessons on Sunday morning will find no lowering of standards in the 1956 edition, the third in the current series.

This book is unique in the International Sunday School Lessons commentary field. Instead of offering ready-made teaching outlines, it provides the background and stimulus for a helpful presentation of lesson materials out of the teacher's own background of Christian life and thought. "It doesn't attempt to put words and illustrations in your mouth. Rather does it try to suggest a seed thought that can open up a whole train of ideas for each lesson."

The editor is right in declaring this both a strength and weakness. Problems and discussion questions are raised that will have to be thought through by the group. Those looking for ready-made answers will not find clear-cut, dogmatic assertions.

The lesson materials include (1) a general approach to the lesson; (2) an outline of the text to show its inner unity; (3) comments on the text, either verse by verse or as a whole; (4) a view of the main thrust of the passage; (5) interesting sidelights on the lesson; (6) areas for deeper probing; (7) questions for thought and group discussion; and (8) Bible readings preparatory to the next Sunday's lesson.

Each quarter's study is the work of a single writer. The writers are competent and evangelical in their viewpoint. They are Dr. Lloyd M. Wallick, pastor in Drexel Hill, Pa.; Dr. Walter Davis, pastor in Parrottsville, Tenn.; Dr. Benjamin Lotz, professor at Susquehanna University; and Dr. Edmund A. Steimle, professor at the Philadelphia Seminary.

For the Lutheran Sunday school teacher who can afford a single volume to supplement his weekly teacher's and pupil's text, this is his best buy.

Peloubet's Select Notes for 1956. By Wilbur M. Smith. W. A. Wilde Company, Boston. 465 pages. $2.75.

This is an expository treatment of the

biblical text from an extremely conservative viewpoint. Beginners' Topics are revised to match those of the Southern Baptists. The book is weak in giving opportunity for the use of good educational methods and techniques, and often fails to come to grips with the relevancy of the lesson aims and materials to contemporary life situations.

Tarbell's Teachers' Guide for 1956. Edited by Frank S. Mead. Fleming H. Revell Company. 432 pages. $2.50.

Frank Mead has again done a fine job in editing this old favorite, well-liked for its abundance of illustrative material. He has done an unusually good job where denominational viewpoints are involved and a sensitive touch is required.

The book has a fairly conservative flavor, with the King James text used for biblical references. Biblical passages are studied thematically rather than structurally or verse by verse, and the chief aim is to develop the theme.

The obvious difficulty in using such a resource book is the temptation to rely on stories for the lesson presentation instead of coming to grips with the relation of the text to current problems and hammering out a Christian solution.

The Douglass Sunday School Lessons—1956. By Earl L. Douglass. Macmillan. 494 pages. $2.95.

This is a conservative, expository treatment of the uniform lesson themes, more suited to the preacher than the teacher. Discussion questions tend toward checking on factual material presented rather than a venture in a problematical area under the guidance of Christian principles. Lesson text uses the King James Version. The small type used is a most unfortunate part of the book.

Arnold's Commentary—1956. By B. L. Olmstead. Light and Life Press. 286 pages. $2.

Pentecostal and fundamentalistic. Completely unsatisfactory from a Lutheran viewpoint.

DONALD R. PICHASKE

Philadelphia

The Care of Souls

Anxiety in Christian Experience. By Wayne E. Oates. Westminster. 156 pages. $3.

The author, a professor of psychology of religion and pastoral care, has as his thesis the therapeutic quality of the church fellowship. With considerable skill and understanding of the role of the pastor, he describes the Christian approach to common anxieties. The reader gets a new insight into biblical resources for treating anxieties. Although there is some scholarly documentation, the text abounds with biblical undergirding.

The church has to offer the peace and security of God. In speaking of eschatological anxiety, the writer states: "To accept this finitude, that man is a mortal and not a god, is the groundwork of redemption. To reject it is the groundwork of guilt and neurosis in which this universally human anxiety begins to crystallize into the nameless guilt which forms all manner of symptoms."

One of the most common experiences of the pastor is the anxiety of grief. "The idolatry of the dead is the most deceptive and subtle kind of idolatry because it can so easily clothe itself in Christian symbols." The treatment of this pastoral problem is provocative. In spite of training, there is always the danger of failing to use Christian resources for meeting the anxiety of grief.

The role of the Christian pastor, as reviewed by the writer, is that of the leader of a Christian fellowship and not of the pastor as an isolated individual. "The pastor who seeks to become a specialist in counseling, as such, apart from the corporate life of the church, will likely move in the direction of one or more of the nonpastoral orientations to counseling and psychotherapy and away from a specifically religious kind of counseling in the context of pastoral care."

To read the book is to deepen one's concept of the church's responsibility for the cure of souls and the therapy available in the Christian fellowship.

Teaneck, N. J. GEORGE W. DELAWTER

FLORIDA

First Native Son Ordained in Florida Synod's History

By CHARLES F. STECK, JR.

FORT LAUDERDALE—Many candidates for the ministry have been ordained by the Florida Synod in its quarter century of existence but it was Elmer Wilbur Bock of St. John's Church, Jacksonville, who became the synod's first son to enter the ministry and return to the synod for ordination.

The ordination was conducted in Mr. Bock's home church on Oct. 9 by Synod President Royall A. Yount, with Synod Secretary Francis I. Fesperman and Pastor C. F. H. Krueger assisting. Dr. Krueger preached.

Pastor Bock was graduated from Southern Seminary, Columbia, S. C., last May. He was called by the Board of American Missions to develop a mission in Melbourne.

During November two congregations were organized and a third is scheduled for organization Dec. 18, bringing to five the number organized in the synod in 1955.

Christ mission, Fort Lauderdale, Mission Developer Charles F. Steck, Jr., was organized Nov. 6 by Synod President Yount with 90 adults and 25 child charter members. Dr. Donald L. Houser of the Board of American Missions preached. At the service two infants and one adult were baptized; eight adults were received by confirmation; six by restoration of faith, and 66 by letters of transfer coming from 30 congregations in 10 states and the province of Quebec. A $900 offering of gratitude, over and above the regular offering, was received.

NATIVE SON ORDAINED

Shown with Ordinand Bock are Secretary Fesperman, President Yount, Pastor Krueger

Newly organized congregation of Christ Church, Fort Lauderdale, Florida, before house chapel

NEW PRESIDENT FOR UNIVERSITY OF CINCINNATI

It was the first presidential inauguration in 50 years for the University of Cincinnati on Oct. 29 when the chairman of the municipal school's board of directors, Renton K. Brodie, inducted Dr. Walter C. Langsam.

The noted Lutheran historian, educator and college administrator assumed his new office after having been president of Wagner College, Staten Island, N. Y., for seven years and president of Gettysburg College for three. On hand to attend the ceremony were Ohio Governor Frank J. Lausche, Cincinnati Mayor Carl W. Rich, and a host of prominent guests including ULC President Franklin C. Fry. The university's 14,000 students got a good look at their new president —who promised in his inauguration address that standards of academic excellence will not be "sacrificed to indiscriminate mass enrollment"—when the University of Cincinnati football team lined up against University of Detroit the same day. The game ended in a scoreless tie.

President Congratulates President
ULC's Fry greets U. of C.'s Langsam

FLORIDA . . .

St. Paul's, Sarasota, was organized Nov. 20 by Mission Developer Luther N. Schaeffer with 126 charter members. President Yount conducted the act of organization.

St. John's mission, Lake Park-Riviera Beach, Developer Arthur P. Snyder, to be organized Dec. 18, expects to have 100 charter members.

Two NEW mission fields, Sebring and Tampa (North Gate), are to be entered early next year. Mission developers will be assigned by the Board of American Missions. Services were begun in the Pensacola mission, Developer Frank A. Pelkonen, Oct. 30.

Three secretaries of the Board of American Missions visited congregations and new fields in the Florida Synod during October and early November. Frederick W. Bowman, assistant director of church extension; Dr. Karl S. Henry, secretary for survey and research; and Dr. Donald L. Houser, secretary for English Missions, traveled 5,000 miles, guided by President Yount.

Carl E. Woerner, synod statistician, has been appointed Lutheran World Action director for the Florida Synod replacing C. M. Brubaker who resigned.

KENTUCKY-TENNESSEE

Evangelism, Parish Education In Forefront of Synod Planning

By ROGER G. IMHOFF

LOUISVILLE—Evangelism and parish education were main points on the agenda of a two-day synod conference session at Zion Church, Park Hills, Ky., Oct. 31-Nov. 1.

The world-wide scope of evangelism was emphasized by ULC President Franklin Clark Fry who opened the meeting with a report on the "State of the Church in the World," and expressed concern over the fact that American Lutherans do not seem to appreciate fully the needs of Lutheranism

throughout the world. The church president also noted a growing trend on the part of congregations to divert their giving to causes outside synodical channels.

Associate Evangelism Director E. Dale Click of the Board of Social Missions explained plans for the ULC two-year evangelism mission. Regional Evangelism Director A. Vernon Hess, Dr. Walden M. Holl, Johnstown, Pa., and Pastor Dana H. Johnson, Springfield, Ohio, spoke about the tasks of missioners, local pastors, and area committees in the campaign which has been scheduled Jan. 22-27 in the Kentucky-Tennessee Synod. Synodical director is Pastor Herman Andres, Louisville.

Trends in parish education were discussed by Dr. S. White Rhyne, executive secretary of the Board of Parish Education. Pastor Henry Kleckley, synodical parish education chairman, spoke on the same subject.

REFORMATION SERVICES attracted Lutherans to Nashville, Louisville, and those in northern Kentucky to Cincinnati where Dr. Fry spoke to a crowded audience of 14,000. Speaker in Nashville was Dr. G. Elson Ruff, editor of THE LUTHERAN. The Rev. Donald R. Pichaske, editor of the Board of Parish Education, preached the sermon at the service in Louisville.

ORGANIZATION of the new Memphis mission was completed Nov. 13. Synod President Gerard D. Busch preached. The Rev. Boyd Gibson, who had been called by the Board of American Missions last year to develop the field, is the pastor.

MARYLAND

Need for 100 More Churches Seen in Next Fifteen Years

By WILSON P. ARD

HAGERSTOWN—One hundred new churches will be needed in the Maryland Synod area in the next 15 years to keep pace with expected population increases, Synod President J. Frank Fife told the Western Conference in Martinsburg, W. Va., Nov. 7. He said conservative estimates predicted that by 1970 a million persons will be added to the population in the synodical area, which includes Washington, D. C.

Immediate goals for expanding and deepening the action of the church were discussed at the Martinsburg meeting by Pastor Francis B. Myers, regional director for the ULC 1956-57 evangelism mission. Dates, places, and area directors for the mission in the Western Conference were announced.

They are: April 8, 1956, Cumberland, Pastor Frederick J. Eckert; Dec. 2, 1956, Frederick, Pastor Charles F. Trunk, Jr.; Feb. 4, 1957, Westminster, Pastor Richard S. Shanebrook; March 10, 1957, Hagerstown, Pastor Glenn L. Stahl. A central committee of nine will be appointed by each area director.

"Luther's Concept of Corporate Communion" was described by Pastor Carl W. Folkemer, St. John's Church, Linthicum Heights. Conference officers elected are Pastors Howard J. McCarney, president; Dixon A. Yaste, secretary; Glenn L. Stahl, treasurer.

W. Fred Mowen, layman of Trinity Church, Hagerstown, has been appointed supervising agent of the Western Maryland Railway, succeeding Harry M. Hartman, also of Trinity Church, who retired after 43 years' service.

Ronald O. Heinze, son of Pastor Edward P. Heinze, St. Mark's Church, Hagerstown, has received the Boy Scout's Pro Deo et Patria award. He is a pre-ministerial student at Gettysburg College.

St. Paul's Church, Smithsburg parish, Pastor James G. Horn, celebrated the 65th anniversary with a preaching mission attended by 800. Missioners were Dr. Fife and former pastors of the congregation.

Councilmen's dinner meetings were at-

MARYLAND . . .

tended by 821 men and women. The Rev. Harold C. Letts, a secretary of the Board of Social Missions, spoke on racial relations, family life, and problems of alcoholism.

At the rededication service of Zion Church, Middletown (Pastor Howard J. McCarney), over $70,000 of the $97,000 renovation cost was paid. Rally Day offerings amounted to more than $2,400.

Synod Treasurer Virgil W. Doub reports receipts of $317,884 on apportioned benevolence, 79.4 per cent of the '55 goal. Lutheran World Action receipts are $56,175, or 85.9 per cent of the minimum quota. Sixty-nine congregations have paid in full.

St. Mark's Church, Wolfsville, Myersville parish, Pastor Raymond L. Markley, erected a new building adjacent to the 100-year-old stone church and purchased several acres as parking lot and cemetery extension. St. Paul's Church celebrated the 100th anniversary in October.

ST. JOHN'S CHURCH, Hagerstown, Dr. L. Boyd Hamm, honored more than 50 of its old members at a golden jubilee service. Synod President Fife preached. CHAPEL CHURCH, Woodsboro parish, though without a pastor since May 1, gained 23 new members through the evangelistic effort of its laymen. TRINITY CHURCH, Hagerstown, Dr. Wilson P. Ard, is making plans for a new parish education building.

Leadership training school for the Cumberland area opened this month with classes taught by Pastors Frederick J. Eckert, H. T. Bowersox, William Snyder, William Yingling.

Calvary parish, Pastor J. Wilbur Drawbaugh, has purchased a parsonage in Hampstead, Md. A parish house was dedicated by St. Mark's Church, Doubs, Manor parish, Pastor Gordon C. Hite.

A LAYMAN WAS PREACHER at Baltimore Reformation rally when Judge James F. Henninger of Allentown, Pa., member of the Lutheran World Federation's executive committee, urged Lutherans to throw off their indifference to the teachings of the Bible. With Judge Henninger are (l. to r.) Pastors Walter F. Knauff (ALC), Carroll S. Klug (ULC), and Loyd A. Holt (Augustana).

MINNESOTA

Space Becomes Major Problem For LWF Assembly Organizers

By PAUL LUTHER WETZLER

MINNEAPOLIS—If the Reformation Rally at Minneapolis Auditorium was intended to serve as a dress rehearsal for the Lutheran World Federation convention to be held here in 1957, it gave the organizing committee something to worry about. Bishop Hanns Lilje of Hannover, LWF president, was speaker in the auditorium at which the world assembly will meet.

But the hall's 10,000 seats proved insufficient to accommodate the audience. The crowd overtaxed the auditorium's capacity by 1,000. Two thousand more listened to Bishop Lilje's address at Central Lutheran Church, and an estimated 2,000 were unable to find room in either place.

The committee is now studying how to accommodate delegates and visitors who will come from all parts of the world in 1957. The Lutheran population of the Twin Cities alone is 133,000, and many more live in nearby areas.

Emphasizing the global scope of the 1957 assembly, Bishop Lilje told Minneapolis

WOMEN WILL BE ACTIVE at 1957 Lutheran World Federation assembly in Minneapolis. Leaders discussing plans in Springfield, Ohio, with Wittenberg College President Clarence C. Stoughton, chairman of LWF commission on stewardship and congregational life, are (left to right) Miss Alice C. Sanne (ELC), Mrs. Edwin B. Jorgensen (UELC), Mrs. John B. Moose (ULC Women president), Dr. Nona M. Diehl (ULC Women executive secretary), Mrs. John S. Benson (Augustana), Mrs. Charles W. Baker (ULC Women immediate past president), and Miss Dorothy Haas (ALC).

businessmen and civic leaders at a luncheon that the meeting will have a "place in the world-wide movement of Christianity." The assembly, he said, "will have a chance to create an impression of good will upon the world."

THE CENTRAL CONFERENCE Women's Missionary Society met for its 50th anniversary convention at Holy Trinity Church, Minneapolis, awarded 112 life memberships and four In Memoriams, and elected Mrs. Richard England, president; Mrs. George B. McCreary, vice president; Miss Effie Wicklund, secretary; Mrs. Hans Wein, treasurer; Mrs. Cecil Taylor, statistician. Mrs. James Miller, missionary to Liberia, was speaker.

PLANS of the Lutheran Student Foundation of Minnesota for a student center on the St. Paul campus of the University of Minnesota were approved by the board this month. Purchase of a house as temporary center at Duluth and of five lots on which to build a future center also received approval. The board will soon authorize placement of a counselor at Mankato, second largest state college in Minnesota, which has 1,000 Lutherans enrolled.

The Minneapolis Council of Lutheran Churches will sponsor the first showing in January of a film commemorating the 250th anniversary of the arrival of Lutheran missionaries in India. The decision was made at a breakfast attended by 70 local Lutheran pastors at which Dr. Paul H. Roth, president emeritus of Northwestern Seminary, spoke.

The Lutheran Student Foundation of Minnesota serves 11,000 Lutheran students on eight Minneapolis campuses. Donald E. Anderson, who recently returned from Germany, where he was a resettlement officer for the World Council of Churches, has been appointed assistant to Executive Director William Larsen. Vivian Everson, graduate of Concordia College, Tecla Sund of Michigan State, and Carolyn Olson of St. Olaf were appointed staff members.

Wooddale Church broke ground for the first unit of its church and parish house on Nov. 13. St. Andrew's, Minneapolis (Pas-

MINNESOTA . . .

tor Gordon O. Lindeman), celebrated its 40th anniversary Nov. 11.

Scores of men gathered from Central Conference congregations of the Twin City area Nov. 1 in preparation for the evangelism mission which opens Feb. 5. It was a meeting of the general committee consisting of the pastor and one layman from each parish. The Rev. George L. Lundquist is chairman.

Faith Lilac Way congregation will begin construction of a $140,000 church on new location early next year. The 12-year-old congregation has a baptized membership of 1,300.

Cross of Christ Church, St. Louis Park, was dedicated by Synod President Bishop in November. Assisting were Dr. J. H. Dressler, Dr. Harold Rasmussen and the pastor, the Rev. M. Gerberding.

PACIFIC SOUTHWEST

Progress of Mission Work Continues in Southwest

By HOWARD L. LOGAN

Los Angeles—Mission work made headway in the synod as a church was dedicated in Phoenix, Arizona, and new fields were entered for development. The Phoenix church was that of the Mount of Olives congregation, organized in 1952 by Pastor Franklin H. Schott. It now numbers 500 baptized members.

The church is one of three ULC congregations in the fast-developing city. It was built with a seating capacity of 300, under supervision of the Rev. Edward Spirer, synodical director of church extension, at a cost of $60,000. The T-shaped unit offers room for worship, education, and fellowship programs.

Dr. James Beasom, former president of the Pacific Southwest Synod, who spent a year in London, England, as pastor of St. Mary's Church on a Lutheran World Federation assignment, is developing a mission at Rialto, Calif. A mission at Glendale, Ariz., is being developed by the Rev. Jack W. Glidewell, former pastor of St. Paul's Church, Globe.

Evangelism keeps pace with the progress of mission work. Drawing on the experience gathered at the successful preaching missions in Los Angeles, Fresno, and San Diego in November, the synod's evangelism committee met with Regional Director Ross Hidy to make plans for the campaign in which all ULC congregations will join during the next two years. Churches in California's

LAYMEN HONORED by Pittsburgh Synod and Thiel College (see news story on page 42) were, front row (l. to r.): L. H. Zonge, F. M. Aubel, T. S. Hodge, Mrs. Warren. Back row: A. L. Martsolf, H. E. Cope, R. H. McGraw, H. M. McLaughlin.

CHURCH IN SOUTHERN SUN: Mount of Olives, dedicated in Phoenix, Arizona

Bay Area have scheduled preaching missions in January.

Mission developer on the fireline was Pastor Philip E. Snobeck in Sunland, Calif. When a forest fire threatened the homes of parishioners, Pastor Snobeck joined fire fighters in helping to control the blaze.

The Brotherhood of the Southern Conference met in Los Angeles to hear Leo Johnston of Fresno, member of synod's executive committee. Reports were given about the Camp Yolijwa funding appeal. Christ Church, San Diego, presented a check for $3,500 as its share for the camp. The Southern Conference Luther League met at First Church, Glendale. Dr. Charles Foelsch, president of Pacific Seminary, spoke.

Dr. Cordelia Cox, Lutheran Resettlement Service director in the U.S., conferred with Lutheran Welfare Service officials in Los Angeles. The number of congregations giving assurances for new families is increasing. Recently, First Church, Fresno, and Trinity Church, Pasadena, provided assurances for refugees.

The Rev. Arthur Holst was installed as full-time chaplain at the Donald Sharp Memorial Hospital in San Diego, an institution of the Lutheran Hospital Society of Southern California.

Northern Conference had its fall meeting at Good Shepherd Church, Reno, Nevada.

The parish education committee of synod sponsored a leadership school at First English, Los Angeles, with 150 enrolled.

PENNSYLVANIA

Conference Ranks First In Pastors' Salary Scale

By ERNEST J. HOH

LANCASTER—Salaries of Central Pennsylvania Synod pastors reach the highest average in the Lancaster area, according to a recent survey made by the synod. With a synodical average of $3,976, Lancaster ranks first with an average $4,293. Included in this figure is light and heat for the parsonage, and automobile allowance. There are fewer vacant churches in Lancaster conference than in other areas of the synod, and long pastorates are the rule.

LUTHERAN activities get the best coverage among the churches in the Lancaster press. Recent newsworthy events ranged from "making pledges as part of the act of worship" at Trinity Church, to "ten steps in ten weeks for stewardship cultivation" at

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PA.: LANCASTER . . .

Emmanuel, Lancaster, at which the congregation met the largest budget in its history.

"The King's Men," an attendance promotion method, is being used in a number of churches with good results. Advent Lutheran Church, the Rev. James Harrison pastor, has set up a student aid fund to assist young members going into full-time church service. Trinity, Lancaster, with the Rev. Wallace E. Fisher as pastor, has conducted a monthly adult Bible forum with an average attendance of 130. At Emmanuel, Lancaster, Dr. Ernest J. Hoh leads a Bible readers' club that meets frequently.

COUNTRY CHURCHES are equally active. St. Peter's, Neffsville, under its new pastor, the Rev. Ernest W. Huston, has experienced an upsurge in attendance and stewardship. A $40,000 building fund campaign for an education building and renovation of the present church is under way. A weekday church school with all grades from kinder-

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garten to eighth grade has been begun. All benevolence quotas for the year were met by the end of August.

St. Matthew's Church, the Rev. Daniel Bergstresser, broke ground for a Sunday school building. Redeemer's and Grace Church's buildings are nearing completion. The *Martin Luther* film is being shown several times each week in various churches. The Youth for Christ organization has shown it four times at the YMCA.

The Reformation service in Lancaster was held at Grace Church under the auspices of the Lutheran Ministers' Association. Speaker was the Rev. Reginald W. Deitz of Gettysburg Seminary.

Last year, Ascension Church, sparked by its pastor, the Rev. Jacob Longacre, shipped 2,750 pounds of clothing to Lutheran World Relief. The congregation is trying to beat its own record this year. Several donors, who included their addresses in last year's packages, have received letters from people helped in foreign countries.

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Conferences Make Plans For Evangelism Mission

By LUTHER E. FACKLER

PITTSBURGH—Six conferences of the Pittsburgh Synod sent their evangelism committees to set tentative dates for evangelism missions at a meeting with the Rev. Francis B. Myers, regional director for the evangelism campaign, and Dr. Edward Rogers, synod stewardship and evangelism secretary. The dates will be announced upon final approval. Preaching missions have already been held in three conferences.

In Redeemer Church, Monaca, where the preaching mission was held early in the year and gained 70 new communicant members, Missioner Edward Miller was called back this fall to conduct a week of preaching and visitation.

The report of Synod Treasurer Paul N. Schnur shows that about 90 per cent of the apportionment due for the first eleven months has been received. The synod expects to reach its full Lutheran World Action quota and apportionment this year. Offerings are running about 4 per cent ahead of last year.

Laymen active in church work were honored last month at a ceremony at Thiel College at which ULC President Franklin Clark Fry was speaker. Synod President G. Lawrence Himmelman and other church officers presented citations to Harry Edgar Cope, Greensburg; Mrs. Oliver A. Warren, Jeannette; Raymond H. McGraw, Freeport; Lee H. Zonge, Pittsburgh; Arthur L. Martsolf, New Brighton; and Thomas S. Hodge, Fred M. Aubel, and Henry M. McLaughlin, all of Greenville.

"The Minister at His Desk" is a radio program heard Wednesday mornings over station WEDO, McKeesport. The program began two years ago as a means to assist people with personal and spiritual problems. Listeners telephone their problems and the pastor gives them counsel and prayer. The Jewish owner of the station is assisted by a religious advisory committee consisting of

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two Roman Catholic priests, one Greek Catholic, three Protestant ministers and the Salvation Army captain.

VOLUNTEERS are essential to the Lutheran Service Society of Western Pennsylvania to carry on its vast program. A record will be kept of all the hours given to the society, and once a year volunteers will be honored at a dinner in recognition of their stewardship.

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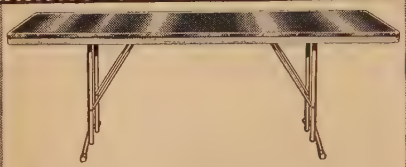

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MISSISSIPPI SYNOD MEETING

By action of the Executive Committee there will be a special meeting of the Mississippi Synod of the United Lutheran Church in America on Dec. 11, 1955, at 2:30 P.M. in Grace Church, Laurel, Mississippi, to consider the merger proposal and other synodical business.

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NAUS, ALFORD R. From Temple Church, Pennsauken. To Church of the Saviour, Trenton.

OBERKEHR, CHARLES L. To St. Paul's Church, Collingswood, assistant pastor.

NORTH CAROLINA

MORGAN, PAUL L. From Philadelphia Church, Granite Falls. To Center Grove Church, Kannapolis.

(*Continued on page 46*)

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In Irvington, we have said that from $70,000 to $80,000 can be expected and, so far, $66,995 has been subscribed with considerable more to come.

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CHANGES . . .

NORTHWEST

RICE, HOWARD. From Grace Church, Alden, Minn. To Madison (east side), Wis., mission developer.

WAGNER, KARLTON W. To St. Matthew's Church, Wauwatosa, Wis.

OHIO

ANTTILA, PHILIP A. R. From Trinity Church, Niles. To Trinity Church, Fairport Harbor (Suomi Synod).

GRIEB, H. WARD. From St. John's Church, Findlay, and St. John's Church, McComb. Sabbatical year.

PACIFIC SOUTHWEST

DOERING, EDGAR A. From Faith Church, Jeffersonville, Ind. To Lindamar, Calif., mission developer.

GLIDEWELL, JACK W. From St. Paul's Church, Globe, Ariz. To Glendale, Ariz., mission developer.

DECEASED

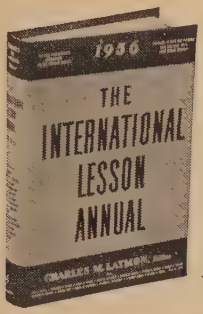
PASTOR WILLIAM FRANKLIN BARE, 85, died in New Rochelle, N. Y., Nov. 15. Born 1870 in Jefferson, Pa., he graduated from Gettysburg College and Seminary and was ordained in 1896. He served parishes at St. Mark's, Steelton; Christ, Dallastown; St. Mark's, Conshohocken—all in Pennsylvania; St. John's, Sparrows Point, Md.; St. Paul's, Morgantown, W. Va.; and St. Matthew's, Lebanon, Pa., before retiring in 1939. Pastor Bare was executive secretary of the Laymen's Missionary Movement from 1912-1917.

He is survived by his wife, the former Emma Irene Ziegler of York, Pa.; by his son, Henry, San Francisco; and his daughter, Ethel, the wife of Pastor Luther A. Gotwald, New York City. There are seven grandchildren, 12 great-grandchildren.

The funeral was in New Rochelle Nov. 17. Interment was at York.

DR. DAVID C. KAUFMAN, pastor of the Zionsville, Pa., parish, died Oct. 29 at Emmaus, Pa. He was 79 years old.

(*Continued on page 48*)



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(*Continued from page 46*)

Born in Oley, Pa., Pastor Kaufman graduated from Muhlenberg College and Philadelphia Seminary and was ordained in 1902. After serving for five years the six-congregation Beavertown parish, Dr. Kaufman came in 1907 to the Zionsville parish, with its four congregations one of the largest rural parishes of the ULC.

He is survived by his wife, the former Alice B. Brown, and one son, David B.

Pennsylvania Ministerium Pres. Charles M. Cooper preached at the funeral service at St. Paul's Church, Trexlertown, Pa., on Nov. 3. Conducting the service were Pastors Ralph R. Hartzell and Paul F. Spieker. Interment was at Frieden's Cemetery, Oley.

SISTER CAROLINE C. WAGENBACH, 69, retired deaconess of Baltimore Motherhouse at Ruxton, Md., died Oct. 27.

Born at Steelton, Pa., she entered the diaconate in 1914 and served at Nachusa Orphanage, Ill.; Tabitha Home, Lincoln, Neb.; the Lutheran Settlement House, Philadelphia, Pa.; and at the Good Shepherd Home, Allentown, Pa. She retired in 1951.

She is survived by a sister, Mrs. C. E. Morrison of Berrysburg, Pa.; a brother, Fred Wagenbach of Harrisburg, Pa.; and several nieces and nephews.

Funeral service was conducted at Steelton, Pa., by Dr. Phares G. Beer of Grace Church, Allentown. Interment was in Baldwin Cemetery, Steelton.

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SOMEBODY IN New York City—according to the newspapers—has been selling land on the moon at $1 an acre. It would be thrilling, I'm sure, to own 1,000 acres, and go outdoors on clear nights to look at your beautiful property.

I've been thinking of suggesting to our circulation department that we offer to give away land on the moon with each subscription for THE LUTHERAN. This is the time of year when vigorous efforts are made in most congregations to enroll subscribers. The moon proposition might be attractive enough to run our list above 200,000 before April 1.

Even without such a bonus, the list has grown fast. We had 29,000 subscribers ten years ago, and 160,000 now. It's an odd situation from the business angle. The more subscribers we have, the bigger the deficit. The paper is sold below the cost of production, and the loss increases as the circulation grows.

The general opinion in the church is that the subsidy (from the Board of Publication and the United Lutheran Church treasury) is a good investment. People who are well-informed about the church's work through reading this paper are sure to contribute generously to the work.

SOME READERS don't have a favorable opinion of THE LUTHERAN. One wrote the other day that it's the silliest paper he ever saw. He's in the minority among our subscribers. We took a reader-interest survey earlier this year, and I estimated the response per 100 readers as follows: enthusiastic, 43 . . . favorable, 56 . . . negative, 1.

Publishing a paper such as THE LUTHERAN is a fairly complicated problem. We try to give each week a wide-range and accurate report of world news of the churches, and also, local news of our congregations. ("Local news, my own section" has the highest reader-interest of anything we print. Next is the inside-cover story, and third is "The Church in the News," which Dr. Stauderman writes. Fourth is the "Conclusion.")

But besides providing the news, we seek to make the paper interesting and attractive as a general-purpose church magazine. To do all this with a small staff and slender resources is ambitious, and we don't claim that we succeed in fulfilling our intent. Fortunately for us, the readers are generous, and praise the paper much more than it deserves.

THE BIG QUESTION at this time of year, though, is how much our friends will help in conducting a strong appeal for subscribers in their own congregations. As mentioned above, this isn't a business matter, but a question of increasing the paper's scope of usefulness. We do want 200,000 subscribers by April 1.

An increasing number of congregations send this paper to each family in their membership, paying the bill from the church treasury. Some send families an offering envelope asking for contributions to cover the cost. Others secure subscriptions as part of an every-member visit. There are various ways to put the paper in the homes (and Mr. John Boyson of our circulation department will be glad to tell you about them if you write for information).

But don't ask Mr. Boyson about this moon deal. Up to this time, that's strictly an editorial department notion. We haven't had a chance to discuss it with our business executives, and maybe on second thought we won't.

—ELSON RUFF

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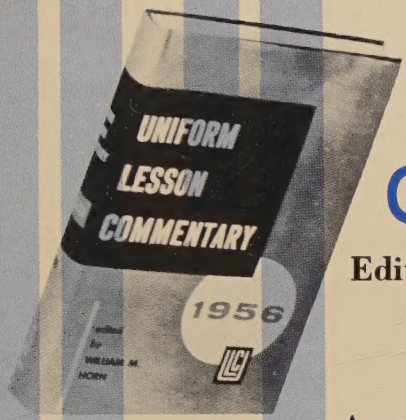

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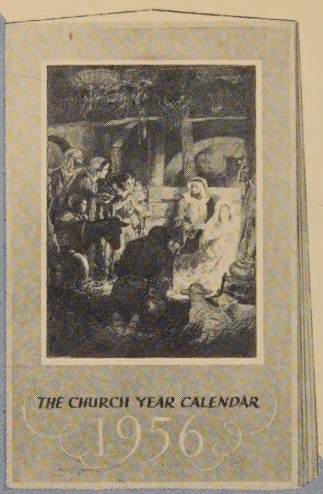

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